

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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### "Normal Relations with Russia"

IT would be idle to conceal disappointment at the fact that our country has at last begun diplomatic relations with Soviet Russia. It has never seemed to us that there was any valid reason for such relations, and there was much to be said against it. The dreams of grand commercial dealings are still dreams, and will remain so until we lower our tariff, so that Russia may pay for what she buys from us. That the Government, at least to any large extent, will extend to Russia credits which even the international banks openly declare to be unsafe for them to extend is unthinkable, even though such a generous gesture were not severely circumscribed by the laws, which it is. There is at the same time a deep repugnance involved in extending friendship to a regime so terribly stained with hatred of God.

Some time ago, however, it became evident that the Administration considered it of paramount political necessity to renew relations with Russia, and various public statements before, and particularly since, recognition make it seem that the ruling consideration was that of peace. It could hardly have been anything of lesser moment, in view of our previous policy, dating from Wilson. This can only mean an unmistakable notice to Germany in Europe and to Japan in Asia that they can look to us for no help in any warlike adventure. The idea is that this will stop Japan and Germany from war, if they are thinking of it.

Since this was what was apparently motivating our Government, and since it was obviously bound on its course, it was best to accept the inevitable and demand that it come, if come it must, under the best possible conditions. And now that it has come, what shall we say about it? We asked that the issue of religious liberty be raised

in the discussions; and this was done. We asked that the Third International be abolished; and apparently it has been, at least as regards America, and the way is opened for its abolition as regards the world. We were confident that other American interests, as the debts, claims, credits, and the like, would be amply safeguarded; and apparently they have, at least to some extent.

In order to gain a true perspective, however, it is necessary to consider both what is said in the exchange of letters which preceded recognition, and what is implied in them.

On religious liberty, the issue was plain: liberty is acknowledged for American citizens in a Russia which excludes religion formally, and for them only. But the form in which this was accomplished is truly significant. It seems clear now that Litvinov hesitated so long, not over this admission, but over the tone and contents of Mr. Roosevelt's letter, which go far beyond the written text. Russia certainly never has read in an official document such words as that these rights "are those enjoyed in the United States by *all citizens* and foreign nationals and by American nationals in all the major countries of the world." On the matter of religious liberty for its own citizens Russia is left standing alone before the world.

Moreover, as Father Thorning suggests in this issue, a precedent is established for Poland, Germany, and France particularly, and also for Lithuania, Italy, and Czechoslovakia. On the basis of the Litvinov-Roosevelt letters, the 90 imprisoned Catholic priests should be released at once, and even Orthodox Ukrainia may find some alleviation in her martyrdom, now that the spotlight of religious liberty has been thrown on Russia.

The question of Bolshevik propaganda lies a little nearer the surface. On the very face of the letters, as Father

Edmund A. Walsh pointed out in the *New York Times*, "as a primary guarantee now operative," the Soviet Government "is now under solemn covenant, openly and voluntarily arrived at, to end the Third International." (Incidentally, the disappearance of Father Walsh's statement from the later, metropolitan editions of the *Times* is one of the minor mysteries of the whole affair. The reason for it can only be guessed at.) This covenant is not a conclusion or inference from the letters; it is openly stated that the "formation or residence" on Soviet territory of any group aiming at "the overthrow of, or bringing about by force of a change in, the political or social order . . . of the United States is not permitted." Great Britain, France, Germany, and Italy have only to follow President Roosevelt's lead, and the Third International, now in "residence" in Russia, is ended forever, as it is already ended in principle.

So far, so good. Mr. Litvinov has said that the Communist party in the United States has nothing to do with the Communist party in Russia. The strain is familiar. Whether it will mean anything will depend on how Russia itself carries out the pledge given by its own Commissar for Foreign Affairs.

### Spain Moves Toward the Right

THE Spanish elections on November 19 proved what this Review had been saying all along, on the basis of information, that the Socialist-dominated Cortes which has pressed down on Spain with a heavy hand since the Revolution by no means represented the mind of Spain itself. This Cortes was elected to adopt a Constitution, and for nothing else. In defiance of all law and right, it kept itself in power by force in order to forge by laws a social revolution as well as a political one. That it finally failed was due to a sudden awakening of the Spanish people itself over what was happening to it.

The results have been slow in coming in, but latest results show that on more than fifty per cent of the votes a coalition of moderate-republican parties had actually polled more votes than the extremists, and that if the same trend continued to show itself the prospects were bright for a center republican coalition which would have it in its power to check the Socialists, who to date had won only 33 seats, or 12.5 per cent of the total elected, whereas in the last Cortes they had 114 seats, or 24.5 per cent. Due to about twenty Provinces not having elected Deputies because no candidate polled forty per cent of the votes, the pitiful thirty-three for the Socialists might mount to fifty in the new elections, but the proportion would remain the same, thus spelling the end of Socialist domination.

It is, consequently, the downfall of the Socialists that has happened, not the downfall of the Republic, for the overwhelming majority of the moderate coalition's votes were republican.

Finally, it is interesting to learn how this result was brought about. Not doubting for an instant that the sense of the people was Catholic and anti-Socialist, the leaders

of the four moderate-republican parties, most of whom are Catholics, under Jose Maria Gil Robles, brilliant Catholic head of the Agrarian party, formed a coalition in which they sank their minor differences, and agreed to work as a whole. Except in Madrid, where personal jealousies alone made the coalition impossible, the Spanish Catholics gave a magnificent example of discipline and unity, and paradoxically enough at this writing they are finding their victory actually embarrassing. They might have a sufficient majority to form a Government, a thing which would enrage the Socialist minority to such an extent that it would resort to reprisals of violence, thus forcing a dictatorship, which nobody wants. The probable outcome is a center Government, in which will enter the moderate-republican Coalition, along with Lerroux and his so-called Radical party, which also did well in the election.

But whatever happens, the nightmare is over. The Masonic forces are routed, and the Church will have a little peace; the Socialists are discredited, and Spain will find herself again, under a Republic which will have some sense of justice, and some common sense as well.

### Criticizing the President

THAT public officials should be publicly criticized, is part of our political system. In Great Britain, this office is undertaken by His Majesty's Opposition, but with us anyone who can use a pen or stand upright on a soap-box is at liberty to assume it. On the whole the system works well. As long as the criticism is honest and reasonably intelligent, it should continue to work well. No official should be suffered to wrap himself in the conviction that he is now both infallible and impeccable. When he reaches the conclusion that he has nothing more to learn, his usefulness has ceased, and he should be readied for the block.

This Review has no interest whatever in partisan politics. But it has an intense interest in good government, and it realizes how easily public officials can make good government or destroy it. Because of its complete dissociation from all partisan ties, it has criticized Democrat and Republican alike, to the mystification, it may be added, of some casual readers. But when there is question of the common welfare, no good citizen should permit himself to be hampered by partisan considerations. The people are greater than any party, and their interests must take precedence.

For more than six months, the Administration has had practically no opposition. As in time of war, all particular interests have been laid aside, and the recalcitrant have been won over by the singular charm of the President's personality, with its striking characteristics of honesty and intelligence. But within a few weeks, this period of acquiescence will cease, and the opposition will certainly make itself felt in Congress. The first sign of this opposition is seen in a pamphlet widely circulated by the Republican party.

To us, the appearance of this pamphlet is a healthy sign. The President makes no claim to infallibility for



any of his plans; in fact, he has been at pains to remind us more than once that most of them are experimental. If the Opposition can show how these plans can be amended, they will perform a public service. The party in power has no monopoly on wisdom or patriotism. Let us have criticism, but let it be honest and intelligent.

## Norris on Inheritances

**I**N a speech at the University of Illinois last month, Senator Norris proposed a progressive tax on holders of large properties. The purpose of this tax is to prevent the transmission of large estates from one generation to another. The owner would be permitted to retain enough for his support, or even enough to permit him to "live the balance of his life in luxury," but at his death the bulk of his fortune would be "passed back to the people . . . and thus be returned to the Government whose laws made it possible for the fortune to be acquired."

At first sight this plan seems admirable. It would certainly discourage all attempts to heap up riches by fair means or foul, and that is excellent. Large fortunes, even when acquired by means wholly in keeping with charity as well as with justice, expose their owners to many dangers, and often constitute a source of peril to the State. It is possible, of course, for Dives to be truly poor in spirit, but that possibility is more often checked than fulfilled. Again, the plan does not go beyond the absolute right and power of the State. When it can be shown that the existence of large fortunes is harmful to the general welfare, the State is authorized to adopt measures which, without violating the rights of the holders, are calculated to remove this peril, or to reduce it to a minimum. While the right to acquire, hold, and use property, and to transmit it to one's heirs, is a right founded in man's nature, it should not be forgotten that this very right imposes duties of the most serious and difficult kind. The chief of these duties is to use these temporal goods to promote the owner's truest welfare, and at the same time not to interfere with the welfare of the State or of any individual. When these duties are neglected, the State may intervene, and when certain rare conditions are verified, even deprive the holders of their property.

But when more closely examined, the scheme proposed by Senator Norris is seen to rest upon untenable grounds. In his view, property is not held in virtue of any natural right, but by concession on part of the State. "There is no inherent right in any man to make any disposition of his property after he is dead," he argues. "It is only because the statutes of this country permit this to be done that he is able to have anything to say regarding his fortune after he has passed on." In other words, rejecting the teaching of Leo XIII in his *Labor Encyclical* that man is prior to the State, and possesses rights "which are prior to those of the community," Senator Norris asserts that man holds property only because this is permitted by statute. "Every man has by nature the right to possess property as his own," writes Leo XIII. Senator Norris would amend this statement to read, "Every

man has by statute the right to possess property as his own," and he would add, "This property he may not dispose of by will."

It is true that the State may limit the right to hold property, and to transmit it by will. Thus taxes on property and inheritance fees limit this right, but, at the same time, affirm it, for the tax itself is an affirmation by the State of exclusive private ownership. The State may limit the exercise of the right, and in particular cases, involving the public welfare, extinguish it; but it may not go to the extent of affirming that all property belongs to it. This affirmation is nothing less than the denial that man by his nature can possess property as his own, and is the basic principle of atheistic Socialism. The right to hold property is by no means the most sacred of human rights, but it is a right based on man's very nature and cannot be denied by the State without injustice.

Only the existence of evils threatening the very existence of the State can justify the State in forbidding the transmission of property by will. In our judgment, a very strong case can be made out for the contention that large properties should not devolve upon the natural heirs, but should be redistributed in the interests of the common good. But we cannot accept the claim that the State should be the sole heir. Bequests for charitable, religious and educational purposes are highly beneficial to the State as well as to the individuals whom they affect; moreover, they insure a better redistribution of wealth than would result from placing it in the hands of State officials. Viewing the condition of politics in this country there is grave reason, indeed, to believe that under their control an equitable redistribution would be checked at the source.

The question is largely academic, since the Norris plan would call for legislation in all the States, or for a Federal amendment. We must find some way of preventing the accumulation of vast fortunes by unworthy men, if this Government is to endure. But that way will not be found by permitting scandalous abuses to harry us into denying the existence of a natural right.

## At Large in Bavaria

**S**OME statesmen seem to be running amok these days, particularly in Germany. They are called statesmen not because of their deeds, which would disqualify them, but from their office. Among the worst of recent offenders is Premier Siebert of Bavaria. In a recent speech at Munich which, in view of the Concordat, was highly ill timed and discourteous, the Premier called the Bishops of Bavaria to account for their lack "of joyful appreciation which the new State demands from all." What the Premier found particularly offensive was the determination of the Bishops to use every means at their disposal, under the clear terms of the Concordat, to defend the right of Catholic parents to have their children educated in Catholic schools. "Let the Bishops remember," cried the Premier, "that the State will influence the youth of this country, and nobody else."

Evidently, the Premier has studied history, that of his own country included, to no purpose. Sixty years ago, a man who for ruthlessness and unscrupulosity is hardly equaled in Germany today uttered sentiments not unlike those of the Bavarian Premier. His name was Bismarck, and after years of fighting, he retired from the field admitting that it had been a mistake to begin the conflict. The chief effect of his attempts to rob the Catholic children of their Catholic Faith was to consolidate the Center party, a barrier against which all his force and cunning were expended in vain.

We have no doubt that history will repeat itself in Bavaria. The Catholics of that country have no quarrel with other sections of Germany, but they know their rights under the Concordat, and will insist on having them. Perhaps Premier Siebert will do well to supply for his want of history by studying geography. It will teach him, when the time comes, the easiest road to Canossa.

### Note and Comment

#### "Through the Centuries"

IT happens that AMERICA owes an apology to one of its Associate Editors who has written a motion picture that thousands have already seen and which has been kept a dark secret from its readers, though the editorial offices have known all about it for a long time. The *Commonweal* weeks ago had a gracious paragraph about it, but there was no word from home. The prophet in his own country, of course, can sympathize with Father Francis Talbot in being without honor up to the present. So the omission is hereby repaired, and this is at least timely, for the picture was scheduled to start on December 2 a run at the Warner Theatre in New York on Broadway itself between Fifty-first and Fifty-second Streets. Father Talbot's picture is called "Through the Centuries" and is an entirely new screen venture in the Catholic field. The Beacon Films, who made it, have embarked on an interesting attempt involving a new use of a medium which has almost entirely been given over to pure dramatic and imaginative entertainment. This is their first picture, and is supervised by Rita C. McGoldrick. It is a wonderful demonstration of the Catholic idea operating from the days of Our Lord up to the present. With a majestic sweep, possible only on the talking screen, the words *Go, teach all nations* are translated into a living reality before the eyes, and the gorgeous voice of Pedro de Cordoba speaks at the beginning for Christ and at the end for His Vicar on earth, Pope Pius XI. In between, partly by the ingenious use of a slowly illuminated map, the spread of the Kingdom of God over the earth actually takes place. No lecture or sermon, merely describing the fulfilment of Our Lord's words, could do it; on the screen it happens. The words *interesting, entertaining*, and the like, of course, are out of place;

actually seeing the Church grow before your eyes has not yet associated to itself any adjectives. That is why AMERICA is a little proud of the achievement of its Literary Editor, though late in expressing its pride, as was perhaps befitting. It also congratulates the Beacon Films on its enterprise and wishes it all success.

#### Ukrainians Protest

SO long a time, running into years, has elapsed since any public protests against the Bolshevik regime have taken place here that the demonstration in New York of 8,000 Ukrainians, members of united organizations, on November 18 was a startling surprise. Coming on the very day that the President announced the recognition of Russia, the meeting of protest and appeal for the Russian famine held in the Central Opera House in New York, took on a particularly dramatic significance. This significance was not lessened when some 1,000 Communists, carefully organized for weeks ahead and inflamed by handbills calling upon the friends of the Soviet Union to attack the Christian Ukrainians as their enemies, kept up a continual assault upon the organizations' parade for its entire two-hour march. In spite of the double shock of their experience and the news of the day, the assemblage expressed their confidence in the President, trusting that under the new conditions of approach for Americans into Russia some steps might be taken whereby the true state of things in their homeland might penetrate to the world. Such confidence demands a strong faith. "To hear the true voices of the Ukrainian people," writes to former French Premier Herriot Prof. O. I. Bochkovsky, a noted Ukrainian scholar, "you would have to travel through Ukraine and see the dying-out villages. . . . You would have to see the cemeteries, the dugouts, where thousands of Ukrainian intelligentsia, peasants, and workers have been buried after they had been shot down by the Bolsheviks." The process of separating a whole nation from the bread of its mouth would have to be studied at first hand. Is this possible? The millions of this ancient and persecuted race await the answer.

#### Courts for Correspondents

AT the international press conference at Madrid recently a resolution was passed recommending the formation of a high court of honor to try journalists who are guilty of cabling "false news" about the country to which they are accredited. The American delegation did not like this proposal overmuch, for it is obvious that it would lead to abuse on the part of governments which would interpret as "false news" news which was unfavorable to them. If the court is ever set up, however, there are a few candidates whom this Review would like to suggest for immediate trial. The first is that Associated Press correspondent who cabled from Moscow that the Soviets have long since abandoned "militant persecution" of religion, and this in the face of the 90 Catholic priests still held in prison there in Russia for their



religion. The second candidate for honors is the United Press correspondent in Mexico City who cabled his agency that General Calles, the tyrant of Mexico, is himself a Catholic. The animus in this remark is the new theory that arose during the Jewish persecutions in Germany that in the case of Catholics being persecuted it is being done by their co-religionists and therefore, for some obscure reason, cannot be called persecution. Calles never was a Catholic, and the correspondent should have known it, and he was guilty of misleading his readers when he inserted his irrelevant remark in a news story. The third candidate is the New York Times correspondent in Madrid who referred to the candidates of various moderate-republican parties in Spain as "the Catholic Reactionary ticket" as if there were such a ticket. The editorializing in this remark was to warn all liberals (and who is not one?) to get ready to grieve when the radical section of the republicans took a sound beating in the elections. Maybe some of the complaining European Governments have good reason to attack "false news." Our practising newspapermen are constantly complaining that it becomes increasingly harder to present a true, impartial picture of the countries where they work, due to censorship. Is it too much to demand that they be accurate at least when they are free to tell the truth?

#### Not Just "Reaction"

THE stock explanation of the Soviet hatred of religion is that it was a natural reaction against corruption and worldliness under the Orthodox regime. "Perhaps the chief reason why the Soviets hate religion is because of the fact that the Russian Orthodox Church was linked inseparably with the Tsarist regime in Russia," wrote Henry T. Hodgkin in 1932. But the Soviet opposition to the Protestant sects is as bitter as it ever was to Orthodoxy. Says Maurice Hindus, an enthusiastic admirer of things Bolshevik, in his latest book, "The Great Offensive": "Nothing, indeed, so eloquently gives the lie to the plea, often put forward by sentimental liberals, that Russian atheism is merely a reaction from the degraded condition of the old Church, as this new attitude toward the Protestants which has changed from one of benevolent tolerance to unmitigated enmity. In cartoons and pamphlets the Protestant now figures alongside the other active enemies of the Revolution, the 'damager,' the priest, the *koolack*, the bootlegger, and the rest." The Bolshevik charges against the Protestant religion, as summed up by Hindus, are that it is dogmatic; that it reverences authority, which he affects to reject on principle; that it is tolerant of the wealthy and needy alike, thus violating the principle of class warfare; that by its fraternal spirit it tends to separatism, cutting across the revolutionary cleavage of the masses. He is afraid of Protestantism becoming a city of refuge for counter-revolution. Protestants are frequently pacifists. But, says Hindus, the Bolshevik "is no pacifist. He never was. . . . He is the world's most eloquent champion of class war." Nor can he tolerate the Protestant attitude

towards private property. Hence the minister, the "priest in trousers," is even more to be dreaded than the "priest in cassock" of the Orthodox or the Catholic Church. No "reaction" is at the root of the Bolshevik hostility to religion. It is hatred of God, and all that is connected with His Name.

#### St. Benedict's Jubilee

THE mission church of St. Benedict the Moor, on West Fifty-third Street, New York, celebrated on November 26 the fiftieth anniversary of its foundation, being completely renovated and decorated. When St. Benedict's Mission was inaugurated at its earlier location on Bleeker Street, it was almost alone—the two exceptions being Baltimore and Cincinnati—in providing a spiritual refuge for the colored Catholics of a great city; a haven where they could enjoy "congregation" unhampered by unfriendly faces, yet not burdened by "segregation" from the parishes, scattered through the metropolis, to whose services they could rightly lay claim. The story of St. Benedict's has national significance from the fact that Msgr. John E. Burke, identified with the church from its beginning, later became the first director of the Catholic Board for Colored Missions, a position now held by the Rev. Edward C. Kramer, Ph.D. Msgr. Burke's successor, the late Msgr. Thomas M. O'Keefe, pastor of St. Benedict's for over forty years, is said to have declined the proffered office of director out of humility. St. Benedict's for the past ten years has offered a unique service to the city of New York in the shape of St. Benedict's Day Nursery, on West One-hundred-and-thirty-second Street in Harlem. Conducted by the Franciscan Handmaids of Mary, a community of colored Religious, the nursery has cared for 126,000 children during its career. Of these, at least ninety per cent have been non-Catholic children, a fact which the non-Catholics of Harlem have at last come to recognize. Despite the migration uptown of most of its former parishioners, St. Benedict's continues to serve many a dweller in the famous "San Juan Hill" district.

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## The Romance of Old Books

ALAN DEVOE

NOT long ago a friend asked me what kind of books I collected. When I answered him that I collected exclusively books published prior to 1599, and that my special interest was in books printed before 1492, he leered incredulously at me. A man of considerable education, he even went so far as to assure me that he knew perfectly well that 'way back in 1492 there were no books at all, but only scrolls and similar manuscript material.

I have since found that this notion of his is surprisingly widespread. Men who know a good deal about modern literature—and even are tolerably well acquainted with the books of the eighteenth and seventeenth centuries—know nothing whatever about what collectors call Cradle Books. There is astonishingly little popular knowledge about the early days of printing and the dawn of printed literature. Yet there is no more fascinating chapter in all the book of history.

It is generally conceded that printing from movable type was the invention of John Gutenberg. Centuries before his time, of course, the Romans and Greeks had printed from stamps, and certain Oriental craftsmen had even cut individual characters in metal, but it was Gutenberg who devised the casting of movable type, and invented the composing-stick. Few indeed are the surviving facts about Gutenberg as a man. But to Gutenberg the Inventor of Printing there is the everlasting memorial of the Gutenberg Bible, published at Mayence in 1456. At the time of its publication it was regarded as an interesting mechanical triumph, but it is doubtful whether there was any conception of its truly tremendous significance in the progress of mankind. Who could have guessed that during the next forty-five years there would be published no less than 2,000,000 books in the city of Venice alone!

After its invention by Gutenberg, the art of printing quickly moved to Italy. Its introduction there was due to the efforts of Juan Turrecremata, the learned Abbot of the Monastery of St. Scholastica in Subiaco, a tiny town about thirty miles from Rome. The Abbot, a great scholar and a man of vision, could see the importance of the new process, about which he had learned from some German monks in the monastery who had heard of Gutenberg's discovery before leaving their mother country. The Abbot sought and procured the services of Conrad Sweynheym of Mayence and Arnold Pannartz of Prague. About the early life of these two not much is known, but it has been surmised that they were actually employes of Gutenberg himself. Presently from the Monastery at Subiaco issued the first printed books in Italy. Sweynheym cut the characters and set the type, Pannartz was the pressman, and the monks edited and corrected. The date of this introduction of the printed book into Italy was 1464.

Quickly the printing center passed from Rome to

Venice. This latter city became the Mecca of printers from all over the world. Within just a few years of the invention of the printing process, there were 200 printers established in Venice. From 1470 until 1500 the most beautiful illustrated books and the most perfect examples of Greek printing bore Venetian imprints.

Before passing on to the classically great figures in the field of early printing and publishing, one of the minor craftsmen may be mentioned. There was, for example, John of Spire, who received from the Senate in 1469 the privilege of being the sole printer in all Venice. His monopoly was brief, however, as he died the next year. And then there was Nicholas Jenson, who set up his printing establishment in Venice in 1470. Jenson was an indefatigable worker. He is supposed to have devised the system of locking the pages of type in iron chases, and his very beautiful Roman font was one of the great contributions to the printer's art. In such high regard was Jenson held that Pope Sixtus IV made him Count Palatine. His great program of devotional and canonical works published during 1473 and 1474 rendered a tremendous service to the Church.

And now we come to perhaps the greatest figure in the whole history of the Printed Book: Aldus Manutius. Scholar, type-designer, tireless and inspired worker, Aldus must forever rank as one of the greatest practitioners of any art. He chose printing because he believed in its huge possibilities of development, and the innovations for which he is responsible were memorable. Aldus settled in Venice about 1488. Had he taken up any other art than printing, the great body of Latin and Greek classics which we have today might never have survived. Aldus was a man with a vision, and that vision was to put the classics in permanent form. Prior to his time they existed only in manuscript, and more were disappearing with each passing year. Aldus knew that before he could print the Latin and Greek classics he must print lexicons to enable all men to read them. And so, with infinite patience and with monumental scholarship, he prepared himself a Greek lexicon, a Greek grammar, and a Greek-Latin dictionary.

For right-hand-man Aldus selected Marcus Musurus, one of the greatest scholars of the age. (In 1502 Musurus took the chair of belles-lettres at the great University of Padua.) Based on the cursive handwriting of Petrarch, Aldus designed the type which we call italic. From the handwriting of Musurus he evolved his Greek characters. He tested out his material with Musaeus' "Hero and Leander" in 1494, and then, between 1495 and 1498, published his magnificent "Aristotle" in five volumes. Then began the celebrated series of "Aldine Classics." The first volume, the "Bucolics" of Virgil, appeared in 1501; the Greek series opened with "Sophocles" in 1502. It was the first book ever set in italic type. The Aldine classics are undoubtedly the greatest contribution ever made to a permanent literature; the vision of Aldus



Manutius was realized. In Fuseli's portrait of Aldus one sees the wide clear eyes, the firm determined chin, of a man whose character was truly great. In 1505 Urbanus, the learned monk, wrote to Aldus:

May the blessing of the Lord rest upon you, illustrious man. The high reward in which you are held by our Brotherhood will be realized by you when you learn that we have ordered a group of your valuable publications, and that it is our chief desire to be able to purchase all the others. We pray to God each day that He will in His mercy long preserve your life for the cause of good learning. Our neighbor, Mutianus Rufus, the learned Canon of Gotha, calls you "the light of our age."

Aldus Manutius died in 1515. His press survived him, and his fame was proclaimed to the world by his long-time great friend, Erasmus of Rotterdam.

In France, Geoffroi Tory, the Royal Printer, was designing his famous "Book of Hours" (1518-24), executing his marvelous bindings which have been unrivaled to the present day, and devising that Italic type—at once so very decorative and so clearly legible—which was used by Simon de Colines, and which many consider an even finer type than that cut by Aldus. And then there was Robert Etienne, whom Francis I appointed to succeed Tory, and whose magnificent editions of Greek, Latin, and Hebrew have never subsequently been surpassed. Tory died in 1533 and Etienne in 1558, having between them been literally responsible for the establishment of literature in France.

As only the very early printers are being treated here, there will be but one more to mention. But that one ranks among the greatest. His name was Christophe Plantin, and he was the founder of the Plantin Press. The first volume from this great manufactory of books appeared in the year 1555, and from that date onward the presses were continually busy until 1867! It was Christophe Plantin whose motto was *Labore et Constantia*, and it was Plantin who in the years from 1568 to 1573 gave to the world the mammoth and epoch-making "Polyglot Bible" in eight ponderous volumes. By 1579 Plantin was the greatest publisher in the world. A branch of his press opened in Paris in 1567, and later a branch at Salamanca. He was made official printer to the University of Leyden, he was subsidized by King Philip II of Spain, the great scholar Benoit Arias Montanus was his editor, his Polyglot Bible was one of the greatest religious efforts of all time . . . and not one person in a hundred today has ever heard of him.

Other Incunabula printers are the following. No effort has been made to prepare a complete check-list of Incunabula printers; such a check list would require volumes. The presses noted below have been selected chiefly because of their specially notable contributions to ecclesiastical literature, or because of some other particular affiliation with Church activity in the Fifteenth Century.

#### GERMAN PRESSES

*Anton Koberger* (Nuremberg, 1471-1504). The most important printer-publisher of his time, especially distinguished for his fine Bibles. Printer of the Nuremberg Chronicle.

*Johann Mentelin* (Strassburg, 1458-1478). The first printer of Strassburg. First publisher of the Letters of St. Augustine.

*Monastery of Sts. Ulrich and Afra* (Augsburg, 1473-1474). The earliest monastic press. Set up in 1472 by Abbot Melchior, three of the first printers at Augsburg are connected with its work.

*Michael Wenssler* (Basle, 1472-90). The most distinguished of the early Basle printers. He published a remarkable edition of Thomas Aquinas in 1476.

*Johann Zainer*. (Ulm, 1473-1500). The first printer at Ulm, he produced the only Bible printed there in the 15th century. Printed an interesting edition of the "Imitatio Christi" of Thomas à Kempis.

*Zinna Cistercian Monastery* (Zinna, c. 1493-1496). This monastic press produced but one volume, a remarkable Psalterium B. V. M. In this work nearly every page bore a woodcut, enclosed by striking woodcut borders. It was produced under the patronage of the Emperors Frederick and Maximilian.

#### ITALY

*Antonio Di Miscomini* (Florence, 1481-1495). One of the leading Florentine printers. Published the first edition of St. Augustine in Italian, and one of the earliest Italian editions of Thomas à Kempis.

*Stephan Plannck* (Rome, 1479-1500). Produced an enormous number of small thin quartos, but also a few fine folio volumes, among the most notable of which was Fr. Juan Turrecremata's "Meditationes."

#### FRANCE

*Friburger, Gering & Crantz* (Paris, 1470-1473). The first printers in France, they produced the first Bible in that country.

*Philippe Pigouchet* (Paris, 1488-1502). Famous as a printer of Books of Hours. Printed a handsome French edition of Thomas à Kempis.

*Peter of Hungary* (Lyons, 1482-1483). The first printer in Lyons. His most remarkable product is probably the "Summa de ecclesiastica potestate" of Augustinus Triumphus of Ancona, a magnificent folio in Gothic letter which appeared about 1483.

*Janon Caircain* (Lyons, 1486-1500). A little-known printer, of Italian origin. He is remarkable for having printed, about 1488, an edition of the Imitation. This edition today is known only to a very few bibliophiles. The British Museum has no copy, nor is it recorded in Hain, Copinger, or Reichling.

#### SPAIN

*Monastery of Montserrat* (1499-1500). Produced the "Incendium Amoris" of St. Bonaventure in 1499, and also "Tractatus de Spiritualibus Ascensionibus."

#### PORTUGAL

*Valentin Fernandez and Nicholas de Saxonia* (Lisbon, 1495-1500). The "Life of Christ" (by Ludolph of Saxony) from this press is one of the most famous and most beautiful productions of its time, as well as being the first book ever published in the Portuguese language. It comprised four folio volumes and was ornamented with magnificent woodcuts.

#### AUSTRIA

*Stephan Koblinger?* (Vienna, 1482-1485?). Neither name nor death-date is certain. He was, however, the first Austrian printer, and is particularly interesting for his printing of the Papal bulls of Innocent VIII.

#### BELGIUM

*Brothers of the Common Life* (Brussels, 1476-1487). This monastic press (the only fifteenth-century press in Brussels) introduced printing there about 1476. In that year the Brothers published the fine folio "Homiliae in Ezechielem" of Gregory the Great.

*Jan Veldener* (Louvain, 1474-1477). Veldener produced the first illustrated Netherlandish incunabula. It was the "Fasciculus Temporum" of the Carthusian monk Werner Rolewinck.

## ENGLAND

*William Caxton* (Westminster, 1477-1491). Caxton was the first English printer. One of the most remarkable of the works from his press is the "Polycricon" of Ranulph Higden, the Benedictine of Chester.

*Wynkyn De Worde* (Westminster, 1491-1500). This printer succeeded Caxton and is especially noteworthy for printing the first edition in English of St. Jerome's "Lives of the Fathers."

As I write this conclusion, my eye wanders over my bookshelves. Here are volumes in ancient vellum and in calf, volumes that are among the earliest printed rec-

ords made by man. And there is called to my mind the romantic figure of Tory, grieving for his dead daughter and immortalizing his grief in the famous "pot cassé" mark on his bindings. . . . Aldus Manutius, that pre-eminently sane and zealous philosopher, struggling with poverty and overwhelming work in order that the old classics might be preserved for the world. . . . Christophe Plantin, whose printing office was the very center of the spirit of the Renaissance. Wonderful romance is in those great lives, and a rare delight it is to collect these books.

## What Russian Recognition Means

JOSEPH F. THORNING, S.J.

*Special Correspondent of AMERICA*

**E**NCOURAGED by his magical triumphs at London, M. Litvinov, pausing at Berlin en route from Moscow to Washington, ventured to exercise his gifts of prophecy. "One half-hour," he opined, "would be sufficient to settle the outstanding issues between the Soviet Union and the United States." But, when his silver wand made its swift, mysterious passes within the confines of the State Department and the White House at Washington, it conjured up, not a signed and sealed contract of immediate delivery, but a point-for-point discussion of differences, "serious, but not insoluble."

Indeed, from the instant the negotiations were transferred from the realm of magic to that of reality, M. Litvinov, for all his beaming good nature, was at a serious disadvantage. In a burst of fraternal emotion, he had shown his whole hand and the other players in the game, at no risk to themselves, had gained a bird's eye view of the entire sequence of tricks. If the Russian Commissar had displayed in electric headlines the slogan, RECOGNITION FIRST, DISCUSSION AFTERWARDS, he could not have been more explicit. The gentlemen handling the traffic lights on Pennsylvania Avenue took note of the unofficial warning. In honor of the Soviet State and its distinguished representative, the green lights in the diplomatic watch towers switched to a brilliant red and traffic was temporarily halted on the great boulevards of state.

As a result, the half-hour expanded into ten days and the events of the post-War era were passed in calm, judicial review. "Since Monsieur the Commissar would have to judge as well as decide upon these matters some day, why not take the present opportunity?" A smiling acquiescence was the only possible face-saving device.

This, as all Washington knows, was the first surprise for M. Litvinov. There was in store for him another and a greater revelation. In truth, His Excellency, the Commissar, could hardly believe his ears. Was the President of the United States in earnest in demanding religious liberty for American citizens in Russia as part of the price of recognition? Would negotiations fall to the ground, unless this concession were made? M. Litvinov had heard many fairy tales about America, but he had never heard this one. He had never imagined that this

so-called Shylock of nations would pause in chase of the Almighty Dollar in order to drive a nail into the coffin of atheism and unbelief. Wasn't it sufficient to dangle before the eyes of these credulous, child-like citizens of the New World the bright vision of reciprocal trade advantages and find them all falling down in adoration of the Golden Calf?

As he told newspaper correspondents later, he never entered a church himself. Naturally it astonished him that others should stake worldly success and failure upon what he had come to regard as a curious vagary of the human spirit. But when it came home to him that there would be no compromise by responsible American officials on this point, he had no choice but to accept clauses pledging religious freedom to American citizens in Russia. Hand in hand with this pledge went the right to impart religious education, "either singly or in groups."

This is the chief meaning of Soviet recognition. A principle of human right, inherent in the nature of man's spiritual being, is vindicated in the most thrilling diplomatic duel of modern times. To be sure, the rights of conscience are claimed for and conceded only to American citizens who may be resident in Russia. Barring unlooked-for changes in policy, many Russian men and women, wishing to worship their God, will no doubt continue to suffer persecution for their convictions. But the principle itself is as clearly established for them as for American nationals. The Soviet Commissar even recalls for the moment that the Soviet State does not profess to interfere with its own nationals' theoretical "freedom of religious belief." Furthermore, is it altogether without significance that the longest section in the agreements deals with this right of religious liberty? It may yet prove the opening wedge in the godless ring of steel.

There is no question here of some man-made enactment, some legislative concession, or diplomatic privilege. The right is conceded as a "right," as a matter of principle and not as a mere favor. And it is an open secret that recognition of this right was a *sine qua non* condition of recognition.

Moreover, the solemn, detailed description of the principle vindicated is a clue to its importance. There is no room for equivocation or doubt. There should be no



difficulty in verifying any possible violation. On the other hand, if it is maintained in good faith with all the power and prestige of American officials in Russia behind it, it will be a living testimonial in a godless state to the validity of the religious idea, as noble a tribute to the Infinite Majesty of God as many a temple of religion.

Certainly, the United States has given a valuable lesson in both morality and diplomacy to the Soviet administration. Why cannot other nations, many of them professedly Christian, follow this lead? If they are alert to their opportunity and take advantage of the law of precedents, they can likewise secure strong guarantees of religious freedom for their nationals in Soviet Russia. Even though *Pravda* and *Izvestia* fail to print the text of such accords, the actual practice of religious worship by French, British, Italian, German, and American citizens in Russia would be a constant, if not daily, reminder of man's clear duty to his Creator.

The second feature of the recognition agreement is no less startling. The question of subversive propaganda, looking to the overthrow of the social or political institutions of the respective countries, is handled without kid gloves. Although the Third International is not mentioned by name, the implication is clear. The American section of this organization, whose avowed aim is world revolution, is to be suppressed on Soviet soil as well as throughout the world. Here again, the safeguarding clauses are numerous. An attempt is made to block every avenue of approach for possible agitators who would labor for the incorporation of this Republic into the Union of Socialist and Soviet Republics.

These definite commitments give rise to some interesting speculations. Is it possible that M. Litvinov, Commissar and subordinate of the omnipotent Secretary of the Communist Party, has promised to handcuff his chief, Joseph Stalin, when it comes to any effort to carry on the oft-expressed purposes of the *Komintern* with regard to the United States? M. Stalin is still a member of the Executive Committee of the Third International and as such, as recently as January, 1930, addressing the American Communists present in Moscow, urged them to take advantage of the economic crisis in the United States and by political agitation or force of arms to overthrow the capitalistic system. Up to the present M. Stalin has not resigned from either of his positions. Will he continue to function both as virtual head of the Soviet State and as a member of the revolutionary presidium? And, if so, will his activities be curtailed within the limits set down in the American-Soviet agreements?

The gap between promise and fulfilment is sometimes more than can be taken in one stride. But, if paper pledges mean anything, President Roosevelt has again obtained the maximum measure of security for his country against the machinations of a foreign-controlled, self-professed engine of destruction. Most important of all, knowing President Roosevelt's character and determination as we do, we can feel perfectly sure that, in the event of Soviet non-fulfilment, recognition will be withdrawn *ipso facto* and relations become as before.

Finally, the old corpse of Soviet counter-claims advanced with respect to the American expeditionary force in Siberia is buried with solemn ceremony. It is significant that M. Litvinov admits that he has examined the documents pertinent to this expedition very carefully. In the light of these records, he was forced to develop certain conclusions at variance with the conventional Soviet contentions as to American liability for damage in Siberia. The more he scrutinized the record, the deeper became his conviction that the United States did not act the part of an aggressor in 1918, but that, on the contrary, Soviet Russia owes its maintained position in Siberia to President Wilson's insistence on the withdrawal of Japanese troops from Russian soil. There is more fact than fiction in the story that, when M. Litvinov put forth his counter-claims to some \$8,000,000,000, he was asked to put a price upon half of the vast domain which is Siberia. "Fifty billion dollars," he ventured to guess. "Very well," his interlocutor is reported to have said, "at that rate, you still owe the United States a round forty-two billion." In all fairness to the diplomatic service, it must be conceded that State Department officials have learned a great deal about how to deal with the Soviets since 1919.

On the other hand, no whit of the American claims for money or property seized by the Soviets and obligations contracted under the Czarist or Kerensky regimes is abated; nor do these claims receive the summary treatment accorded the Soviet counter-claims (with the sole exception of those relating to the Murmansk, or so-called Archangel expedition). Legally, the Soviet Government is still liable for every dollar in the \$800,000,000 bill of accounts presented at a very early stage of the negotiations. To be sure, no one expects that this huge credit item can be taken at its face value. The fact is that this account will only be partially liquidated, and that indirectly, perhaps by a surcharge of ten or fifteen per cent on our exports to Russia. In this way, other Governments will be estopped from pressing their similar claims on a most-favored-nation clause basis. But the fact remains that we now have on record an official admission from the Soviet State that these claims cannot be brushed aside by the bold fiat of repudiation. There is an important juridical difference between the statements: "We can't," and "We won't."

For these reasons one can understand the elation of numerous State Department officials in Washington. They are proud of the dignified, enlightened stand made by the highest authorities in our Government on questions of wide moral, legal, and social implications. In one sense, it was no small triumph for the sense of historical accuracy fostered within the precincts of the State Department. The record had been faithfully kept and proved to be a trump card in a poker game of international experts. Nor had the post-War history of France and Great Britain with their unfortunate experience with the empty forms of mixed commissions been lost upon the President of the United States. He preferred a system of *antecedent* guarantees, which incorporated every im-

portant right for which he had contended. Chief Executives who negotiate in the shadow of the Department of State and Capitol Hill do not usually come out of conferences a bedraggled "party of the second part." One phase of history has ended with honor to the United States. The maintenance of this position will form the material of another story.

## Dramatics

### Five Successful Plays

ELIZABETH JORDAN

THE Theater Guild's second offering of the season, Molière's comedy, "The School for Husbands," as put on at the Empire Theater, is a series of airy and iridescent soap bubbles, on the whole enchanting to watch, but occasionally bursting and leaving a wet spot on a spectator's intellectual brow. All spectators of Theater Guild plays are intellectual, of course. If they are not, what are they doing in that audience? Undoubtedly the Guild people resurrected the artificial old comedy for the special appreciation of the intelligentsia. Undoubtedly, too, having learned that unintellectual spectators sometimes wander into the fold, the Guild people have catered to these by bringing the comedy very much up to date. In doing this, they have had the able assistance of Arthur Guiterman and Lawrence Langner, who have put the piece into modern verse, of Edmund Rickett, who has composed for it some delightful music, and of Lee Simonson, who has designed the settings and costumes. The result is a satisfying evening, except for those occasional wet spots, when a tiny bubble bursts. This happens most frequently in connection with the dancing, which throughout is as stiff and stilted as Molière's plot. But who minds that? The music makes up for it; and there is one musical number, "Au clair de la lune," encored nightly, which alone is worth an evening of anyone's time.

The plot is of a lightness inconceivable, as the French would put it. Two men, one Sganarelle and his brother, are guardians to two lovely young wards, and each treats his ward according to the dictates of his individual philosophy of life. Sganarelle, who has the lowest opinion of the morals of all young women, distrusts his ward, spies on her, and practically makes her a prisoner in his home. His brother loves his ward, trusts her, and wins her love in return. But Sganarelle, who also desires to marry his ward, defeats his purpose by his suspicion and his academic cruelty. She loves the young troubadour living in the opposite house, listens to his wooing, and in the best style of old-time intrigue, even makes her guardian the unconscious messenger between her and the younger wooer. In the end she escapes her jailer and flies to her lover's arms, going through a picturesque marriage ceremony before they close on her too firmly. It is all very nonsensical, quite amusing, and thoroughly artistic. It will help to keep up the fine legend of the Theater Guild's interest in the classics. Incidentally, it will hold the stage long enough to put a fair share of this

season's financial profits into the Guild's treasury. But compared with the Guild's first production, "Ah, Wilderness," it is as the light of a damply sputtering match compared with that of a blazing two-hundred-watt electric bulb.

The leading players of the production are June Walker and Osgood Perkins, interpreting the characters of the lovely ward and her unlovely guardian. Both are admirable, and quite surprisingly modern under their old-time costumes.

The next offering deserving attention is the much discussed "The Green Bay Tree," written by Mordaunt Sharp and produced at the Cort Theater by Jed Harris, one of the most discriminating and inspired of our producers. "The Green Bay Tree" is admittedly a brilliantly successful production, is admirably written, admirably cast and produced, and superbly acted. It is, in short, as one critic has put it, "a dramatic thunder bolt," and dramatic thunder bolts call for three rousing cheers and the throwing up of hats. But the play has brought upon itself, wholly without justification in its text or acting, the repeated charge of a few morbid minds that it, too, is morbid. Emphatically, it is nothing of the sort, and the best of our critics have recognized and proclaimed the fact. There are minds which nowadays seem looking for abnormality in everything they see, and one must admit that there is plenty in our stage offerings to justify their patient quest. It is rather tragic, however, when they smear their unfounded suspicions over a wholesome and powerful drama.

The story of the play is simple enough. Mr. Dulcimer, frankly a hedonist, wholly selfish, luxury loving and beauty loving, adopts a small boy and brings him up as his son. He trains the boy to live his self-centered life, to share his interests and his philosophy, to be an ideal companion to him. At the beginning of the play, the young man, now about twenty-four, tells Dulcimer that he has fallen in love with a wonderful girl. The lines of the play prove that this is not a new experience to the boy. Dulcimer takes it with a philosophic shrug. It annoys him slightly, because for a time the young man will no longer be at his beck and call but will devote himself to the girl. He agrees, however, that she be invited to accompany him and his adopted son on a jaunt they are making to the sea shore.

"And I want to marry her," the boy cries happily.

I commend this scene to the close attention of the morbid minded. The boy obviously makes the announcement with no question in his mind as to his generous guardian's consent to his marriage. His new father has always given him everything he desired. Surely he will not fail him now, in this greatest desire. But the guardian's reaction is unexpected, and here is where the morbid minds have been misled. Dulcimer is supremely selfish. He is devoted to the boy, and he had found in him an ideal companion. He himself has many friends but no intimates. He has no intention of handing his protegee over to the first girl who arouses a serious love in him. He is far too selfish and self-centered for that. He would



miss the boy in his scheme of life, would miss him abominably. He sets himself to work to break up the love affair and prevent the marriage, and as the first step he announces that, although he consents to the marriage, the boy's allowance will cease on his wedding day. He must, after that, support his wife and himself.

The young man is stunned by the announcement. His utter amazement and stupefaction are in themselves the best possible proofs of how misguided are the notions of the critics I have mentioned. He has been brought up with no knowledge of work, with no ability to earn a dollar. Nevertheless, he makes a gallant effort. He accepts his guardian's challenge, leaves the latter's luxurious home, and returns to the humble home of the real father who gave him up in his childhood and who is now an itinerant preacher. For three months the young man vainly tries to prepare himself for a place in the workaday world. But he has been hopelessly softened by the luxury and idleness of his past years. He loathes the meanness and discomfort of his present surroundings. When his guardian, who has left England for the three months of the experiment, returns and invites the young man and his fiancée to dinner, the boy's only reaction is the immediate hope that the guardian has relented and will restore his allowance and let him marry the girl he loves. He and the girl go to the dinner, and the young man makes his second plea. He is, he admits, no good as a worker, but he is more in love with the girl than ever. Will not Dulcimer relent and let them marry and live very simply on a small allowance supplied by the most generous of guardians? The most generous of guardians will not. He has missed the boy during his wanderings, has realized more fully than ever how lonely his life will be without the youth's companionship. Again he refuses to grant the allowance.

He sardonically reminds the young man that the girl has an income, and that they two can live on that. To the boy the suggestion is the last straw. Yet he realizes his uselessness in the working world. He sees himself in the future dependent on his wife, unable to support her, a weakling in the fight of life. Around him now is the familiar luxury that has become necessary to him, that he realizes he cannot live without. In one of the strongest scenes on the stage this season he collapses, gives up the girl, and consents to return to his guardian and the ease and comfort of the past. But his real father, the old evangelist, entering at the moment and realizing that with this decision the boy is losing his last chance of becoming a self-supporting and independent man, kills Dulcimer.

Dulcimer's will leaves his entire fortune to his adopted son. The girl, who is bound to make a man of her weak lover if the thing can be done, now refuses to marry him unless he gives up the fortune and becomes a worker. He can't do it. The prospect of stepping into complete control of so much wealth, of so much luxury, is an irresistible temptation to him. The girl leaves him forever, and he is left alone in his great lonely house as the final curtain falls.

"The Green Bay Tree" is a big play, with big scenes and big acting—the best of the fine acting throughout

being done by James Dale as Dulcimer, by Laurence Olivier as the adopted son, and by Jill Esmond as the girl he loves. It's a pity the big lesson of the play, the lesson of the supreme dignity and value of work and independence, is not invariably understood.

Clare Kummer's latest offering, "Her Master's Voice," is another soap bubble, an especially soapy one. It has no plot and only one purpose, the mild amusement of its audiences. In this it is successful, owing to the perfect acting of its two incomparable stars, Laura Hope Crews and Roland Young. Thanks to these two artists the little play simply breezes along. The audience keeps up an accompanying ripple of laughter over the cleverness of the lines. The bed scene on the sleeping porch, which Miss Kummer threw in from force of habit, is as innocuous as it is almost inevitable in any play of hers. Let me add that the diction throughout the comedy is nothing short of perfect. Sitting back in the thirteenth row, always an unlucky row for any one who likes to hear what is said on the stage, I got every word. No doubt this perfection is due to Miss Crews, who was summoned from New York several years ago to train young Hollywood stars for the speaking picture play, and who succeeded in putting over even that most difficult task. She deserves a special vote of thanks from every theater goer.

"Her Master's Voice," by the way, is put on at the Plymouth Theater by Max Gordon, another frequently inspired producer, who in this instance had the vision to put into this particular play the only two living players who could carry it to success.

Speaking of inspired producers—and I love to speak of them because they are so rare—another of them, Laurence Rivers, has also made a new venture and a leap in the darkness of a very new field. Laurence Rivers will be remembered, probably for generations, as the producer of "The Green Pastures." It is a far cry from that magnificent offering to "The Pursuit of Happiness," a comedy by Alan Child and Isabel Loudon, which he recently put on at the Avon Theater. In this production he turns his attention to "bundling," an old American custom of which most of us remained agreeably unaware until he thus set it forth. He has brought together a small but perfect company, has given the members inspired stage direction, and has produced a play unobjectionable in most of its situations but of a hearty vulgarity of line. This vulgarity is true to its period, no doubt, but is highly objectionable just the same. It's a pity, for properly edited the comedy could be as clean as it is amusing in its better moments.

There is a new English melodrama in town, "Ten-Minute Alibi," written by Anthony Armstrong, and produced at the Avon Theater by Crosby Gaige and Lee Shubert. It's good, and seems to have made a bit, possibly because it is gratifyingly free from dark scenes, clutching, disembodied hands, green lights and the rest of the usual mystery paraphernalia. It will make you forget your troubles for an hour or two, unless, of course, the troubles are too engrossing. In that case you can concentrate on them, and the play will not annoy you.

Sociology

## What of Your Vote?

PAUL L. BLAKELY, S.J.

EVERY election leaves some of us with uneasy thoughts. The disturbance is not at all connected with the defeat of some candidate for whom we have felt a kindly regard. Often we cannot connect it definitely with any fault or omission of ours. We tried to study the issues, and to rate the candidates, and then we went to the polls. Now we try to think that we have quit ourselves like men. But have we? What did we really know about the issues? Was our preference for one candidate over another based on anything more substantial than our persuasion, resting on no real knowledge, that John Smith, candidate for the Senate, had a kind heart? In brief, our dissatisfaction is not so much with candidates or issues, as with ourselves. Our ignorance irks us.

It is this conviction of ignorance that is keeping thousands of intelligent voters from the polls, and putting unfit men in office. On it the politicians count, and on it they build their varying systems of graft. Theoretically, our system of choosing public officials, and of deciding policies in government, is sound. We may vote as we choose, and no action of any party can destroy our free choice. We study men, we examine measures, and with conscience and intellect to guide us, we vote.

The practice is different. It is common to hear men of intelligence—physicians, lawyers, clergymen, teachers—say on the very eve of an election that they do not know what all the shouting is about. Hence, either they do not go to the polls, or they vote at random. They are aware that this is not a healthy practice, and they seek exculpation in the plea that they have no time to study the issues. They glance at a list of amendments, and often the list is lengthy. Some may lie at the very base of government. Others may propose large bond issues for purposes that are merely useful or which, in the long run, may be actually hurtful to the common welfare. What do they know about it all, these intelligent, upright, law-abiding men and women, to whom the community looks for guidance and support?

The truth is that far too many of us do not realize our obligations as citizens in a representative democracy. Philosophers may differ in their conception of the vote as a right or as a privilege; practically, however, the distinction is not of great importance. The proper view of every Catholic was set forth some weeks ago (October 15) in a Pastoral Letter by the Archbishop of Cincinnati. "The discharge of this duty should not be regarded merely as a patriotic obligation," wrote the Archbishop, "but also as one imposed by religion, which requires the sacrifice of life itself, if necessary, for the well-being of our country." Hence His Excellency desires that even our Sisters "not bound by the restrictions of the cloister vote in all elections," since the Religious life "breaks none

of the bonds that bind them in love and service to their country, but only spiritualizes and supernaturalizes them." Further, by voting they give an example of the civic virtues which they teach their pupils.

The Pastoral is a splendid treatise on the duty of every citizen to vote intelligently and conscientiously, and we hope to see it issued in pamphlet form for wide circulation. Nothing better could be given to the young men and women in our colleges, some of whom have already assumed the duties of citizenship. As long as our present system lasts, the obligations discussed by the Archbishop will endure, and they lie with especial weight upon the shoulders of every Catholic.

One result of the depression has been the discovery of the place of the State and of the Federal Government in the economic and industrial life of the country. Corruption in the leaders in these two fields, an utter disregard of the sanctity of human life and of the rights of men, has brought this depression into existence, and has fairly forced the intervention of a reluctant State. The crisis is at hand. Routed by the force of public opinion, sustaining the President in his recovery program, these leaders have been silent for the last few months. As the year draws to a close, there are indications in all parts of the country that they are once more marshaling their forces, to the end that the old *laissez-faire* system upon which their power and their wealth were established may once more become our public policy. Soon the issue will be "Shall the duly established Government rule in this country, or the freebooters?" That question must be answered by ballots or by bullets.

In war, excesses on both sides are almost inevitable. The excesses of unleashed capitalism are seen in the millions in this country who want bread. To destroy these excesses, the last Congress authorized an exercise of powers by the President which strain the limitations of the Constitution, and can be justified only on the assumption, raised by Lincoln in 1863, that to save the established Government it can become necessary to invoke an emergency doctrine and step, temporarily, beyond the limitations established by the Constitution. It is a dangerous doctrine, as dangerous as strychnine. But in the hands of the competent, conscientious physician, strychnine can minister to useful, even necessary, purposes.

It now rests upon the voter to see to it that the Government does not become a poisoner, and that strychnine is used only to eliminate those parasites and excrescences upon society which weaken and in the end destroy it. In the words of Leo XIII, while there are limits beyond which the State may not go, there are also limits to which it must go. It is the duty of every citizen to do his part in marking out these limits plainly, in forcing the Government to go up to them, in restraining the Government as



often as it inclines to transgress them. And this he must do, in very large part, by his vote.

Practically, what can be done to bring home to every citizen his duties as a voter? That is one of the most serious questions of the day. As the Government invades fields hitherto closed to it under our system, it will become even graver. Education, child welfare, industrial relations, the public health, all involve moral, dogmatic, and ethical issues.

First of all, as the Archbishop of Cincinnati writes, the citizen must learn that these duties bind in conscience. Love of country "imposes a strictly conscientious duty," and we love our country by choosing officials who will conscientiously provide for the common welfare. This doctrine can be taught in all our schools, and doubtless is taught. All that is needed in this respect is to lay greater stress on its present practical importance.

More difficult, however, is the next step. The citizen must learn to vote intelligently. If he does not know what an election is for, he must find out by serious study. If necessary, he must take time from the duties of his business or profession to inform himself upon the issues at stake. But can he do this unaided? Usually, or at least, quite commonly, he cannot. The excess of party spirit in all elections tends to produce more heat than light; which does not help much.

Still, while men of ability who can take an objective view of the problems are not many, they can be found, and induced to speak. Study clubs in colleges, universities, and parishes can be of great aid to the ignorant voter. Let them hold occasional public meetings, and invite men who are qualified by study and experience to speak on public questions to attend, and to give the benefit of their advice. When the issues have been well threshed out, but not before, candidates for office may be asked to explain their views, and to answer questions. It is understood, of course, that these clubs must be wholly free not only from all partisan affiliations, but even from the suspicion of such affiliations. The result of these and similar activities would not be, in every case, a well-informed voter, but certainly many voters would go to the polls better equipped because of the aid thus given.

The Congressional elections will be held next year. That fact alone emphasizes the importance of learning how to vote intelligently. The difficulties which Congress will face will be as great, and possibly greater, than those which confronted the last Congress. The President's program includes planned industry for the whole country, planned agriculture, and a new system, as some say, of finance. What has already been done under the powers conceded him by the last Congress has brought about a peaceful revolution. It is ours to say whether this revolution shall be permitted to work out to some stable end, or be stopped. To discuss the questions that will arise, we need men of high ability and courage in the next Congress. To get them, we need intelligent and conscientious voters.

If we are wise, we shall set to work at once to find and educate them.

## Literature

### The Three Little R's

F. D. SULLIVAN, S.J.

**D**O you remember the three little R's who used to go to school with us? No matter how we tried to manage, we always bumped into these three burly fellows. Nobody liked them very much, but the teachers did, and so did our parents; so we just had to pretend we liked them, too. One was called Readin', another Ritin', and the hardest, meanest little chap Rithmetic. They were all terribly serious and industrious (I mean they wanted study and hard work); and they seemed sure that they knew how to get up in the world.

But times began to change and the children went modern; and the poor little R's just wouldn't, or couldn't, change and keep up; or at least the two little ones couldn't. Their playmates became fond of jazz and movies and games; and went out at night, and forgot all about Readin' and Ritin' and Rithmetic. Still, the three R's were not discouraged; each had built himself a nice little house to live and work in.

But along came the hungry depression, a big, bad wolf that huffs and puffs until your house falls in. And he huffed and he puffed—and he was so strong that he twisted Rithmetic's house into an awful mess. The figures got all mixed up, and were just a lot of little pieces scattered all around. Kind neighbors picked up some of them and tried to play the game of "Stocks and Bonds," but sometimes these figures would have chills and fever and then would shrivel up to almost zero. Then mean people said that "figures told lies." This was too much for Rithmetic; there being nothing else for him to do, he ran away to hide in the woods.

Then came that big, bad bear, Technocracy, out of the iron and coal mines and the science laboratories. They say it began as a small toy in the kiddies' shop of department stores (some said that Santa Claus started it!) but it grew up and became a giant, and then a frightful monster, all iron and steel, with shining brass and glittering nickel. Its stomach was an engine that fed on tanks of gasoline and carloads of coal; its brains and nerves were miles of copper wire that could spit sparks of fire and make big wheels go around. It made machines for everything—typewriters, linotypes, printing presses—so that poor little handy Ritin' found that there was nothing for him to do but to join the bread line.

However, one of the little R's had been wise and prudent. He didn't mind what others were doing but built himself a big house of stone and brick, and lined the walls with shelves which he filled with beautiful books. And he called his house "The Library." When depression came it could not blow his house down; and when Technocracy looked in the window, he grabbed it and tamed it and made it a servant to print more books and build more libraries.

He had been growing all the time and now he was a capital R and he owned lots of property that was as good

as gold. When he heard that Ritin' and Rithmetic had been swallowed up by unemployment, he took his NRA flag and went out to find them. Finally he discovered Ritin' sleeping on an old fountain pen with all the ink run out; and then the two went hunting for Rithmetic—and where was he? Down at the bottom of a pack of discarded jigsaw puzzles. Readin' took them home to his Library and fattened them up until they became big R's too; and he taught them how to help people use books and get an education by reading. He changed the firm's name from "Readin'" to "Reading and ReReading, Inc." So that all the big R's might be on the job; and he made Ritin', Secretary; and Rithmetic, Treasurer.

The firm opened grand publishing houses everywhere to make more books; and as long as the depression lasted the publishers were the only ones that went smiling along and trying to make believe that everything was all right. While the farmers were complaining and the railroads were grumbling and the bankers were weeping, the publishers kept smiling and laughing, singing and dancing to that cutest of tunes (haven't you heard it?): "Who's afraid of the big, bad wolf?"

Now the three R's have libraries and reading rooms in all the schools, colleges, and clubs in every city and town, and bookstores and printing shops along the busiest streets. Even on boats and trains and airplanes their agents pass around their precious wares. Schools and colleges are being built around libraries as a center; and all who want to be learned and successful must go to "Reading and ReReading, Inc." Even those who can't go to college often manage to get a good education at home by following their selected reading lists. I am going to give you their latest one for 1933. It represents the cream of those books which were submitted to the firm during this year. And here it is!

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- UNIVERSITY IN A CHANGING WORLD, THE. Edited by Walter M. Kotschnig and Elined Prys. Oxford University Press. \$2.50.

### REVIEWS

**Christian Life and Worship.** By the REV. GERALD ELLARD, S.J. Milwaukee: The Bruce Publishing Company. \$2.00.

Enthusiasm will be the immediate reaction to this book. It is really a text for a religion course; the author says that it is intended for college freshmen. But if the general reader allows himself to be frightened away by that statement, he will miss a work that is certainly going to prove as important in its own field as Marmion's "Christ, the Life of the Soul." Indeed it will be tragic if Father Ellard's volume is circulated only among college students and remains unnoticed by the general Catholic public. For here is a book that simply must be put into the hands of everyone who has ever blessed himself. It meets a vital need—more than that, a painful need. The Faithful of our own day are suffering a kind of Divine discontent. They are beginning to realize that the Reformation robbed them of—or at least made them forget—much of their precious heritage of dogma. Father Ellard's volume is a brave attempt to restore that heritage. His first chapters explain the fact of the supernatural life, and from there he goes on to a consideration of the Mystical Body, the Priesthood of Christ, the Sacrifice of the Mass, corporate prayer, and the Sacraments. No outline, however, can give an adequate idea of what might be called the brilliant unity of this volume.

The author sees the Church as a system—a complete system of sanctification, and he presents this synthesis in a fashion that is extraordinarily fascinating as well as inspiring. The sooner this work is put into the hands of our Catholic college students and of the Faithful, too, the sooner shall we be able to welcome that much-needed revolution in the devotional attitude of our people which the Pope himself is so intent upon bringing about.

G. B. D.

**World Revolution and the U. S. S. R.** By MICHAEL T. FLORINSKY, PH.D. New York: The Macmillan Company. \$2.00.

A patient and rigidly impartial analysis of the development of Russian Communism, from first-hand sources and with the aid of competence in history and economics, leads Dr. Florinsky to the conclusion that the Comintern, or Third International, "has suffered a complete eclipse." By the actual "dialectic" inherent in the Communist movement itself, continual, bitter, and violent evolution has led its partisans to the extraordinary dilemma stated by the author on page 252: "On the one side we have the insistent bids for a closer cooperation with the world at large and promises of non-aggression; on the other, the pledges to support world revolution by all the means at the disposal of the U. S. S. R. . . . Which of the two speaks for the real Russia of today?" Florinsky does not attempt to answer this question; but he does present the clearest statement of the progressive stages which the concept of world revolution has been obliged to follow from 1917 to 1933 that the voluminous literature on Soviet Russia has yet offered. Looking back to the "heroic" period of the Bolshevik revolution we see how Zinoviev admitted in 1922 that the Comintern of the first and second congress failed correctly to appraise the existing situation. The famous Congress of the Eastern People never had a second meeting. Interest in international problems gradually dwindled, and became rather a matter for oratorical or journalistic ritual. With the thirteenth Russian Communist congress, domestic matters came to the fore. The death of Lenin wrought an irreparable blow. Gradually the thesis was accepted that imperialistic wars might hurt rather than help the present status of the Soviet Union. Democratic revolutions abroad failed to go Socialist. Stalin defended stubbornly the doctrine of Socialism in a single country. By 1931 we find the Soviets appearing in Geneva as the champions of international law against Japan. While President Roosevelt is writing, so to speak, the next great chapter in the narrative, Florinsky furnishes a key to the understanding of present events, even though he may underestimate the force of recent Bolshevik pronouncements.

J. L. F.

**The Martyrdom of St. Peter and St. Paul.** By ARTHUR STAPYLTON BARNES. New York: Oxford University Press. \$2.75.

Msgr. Barnes' book is a clear, direct, accurate exposition. It readily recommends itself to the intelligent layman, while its scholarship and use of recent archeological findings does not confine it to the consideration of the specialist. The thesis, that of the traditional apologetic (though the author takes exception to the more currently held opinion anent the first burial place of the Apostles), is maintained in an honest, reasoning style and cogently established by the evident witness of the tradition of the early Roman Church. "There is such a thing as a corporate memory in a community," argues the Monsignor, "especially if it be stimulated and kept in being by a ceremony of annual recurrence—this most certainly has been the case with regard to the martyrdom of the two Apostles. Rome simply could not forget at least the main facts of the tragedy" (p. 63). "On these two points of Roman tradition" (the date and place of the martyrdom) "the corporate memory of the Roman Church concerning the most tragic and terrible moment of her life, must be allowed to be of overwhelming value and undoubted accuracy" (p. 65). Cardinal O'Connell prefaces the volume with a foreward of sincere testi-



mony to the author's scholarship and scientific justice and to the irrefutable truth of his major claims. H. W. R.

**Beginning the Twentieth Century.** By JOSEPH WARD SWAIN. New York: W. W. Norton and Company. \$4.75.

With war clouds hovering menacingly over European countries, and with conditions not at all to the liking of many here in America, Professor Swain's volume should prove interesting and instructive, though somewhat disconcerting and disturbing reading to the makers and fighters of wars. The author has illustrated his work with many plan and picture maps, he has included the result of a painstaking research in a well-chosen and duly authenticated bibliography, and appended a splendid general index which is not the least advantage of a volume of over 600 pages. The subject matter is treated under three main headings, and concluded with a section devoted to the rather delicate question of the liquidation of the War. Part one presents a picture of the social, economic, industrial, and political growth of the principal nations of Europe and of the United States of America. Part two deals deftly with the problems incident to and consequent upon international relations, as it traces the development of the new diplomacy and the formation of the many European entangling alliances. Part three takes the reader through the trying years of the World War, from its opening campaigns, to the period of America's entry, and down to the last battle and the peace conference. From the beginning to the very end we have a sickening story of intrigue, trickery, treachery, and chicanery, with chauvinistically selfish ideas prompting inordinately selfish ends, and ready and anxious and willing to use any and every means to accomplish them. Here is no pussyfoot propaganda for pacifism, no over-stressing or overemphasizing of occasions, but a revelation and exposure of causes that should make the average person stop, think, and wonder at the madness of man. In very truth, if the people at the time of war could only know the secrets of the star chambers as they are revealed when war is over, in many, in most, probably in all cases things would be different. This book should be read. J. A. L.

**Historical Records and Studies.** Volume XXIII. THOMAS F. MEEHAN, Editor. New York: The United States Catholic Historical Society.

Students of our history are again under obligations to the United States Catholic Historical Society for the notable contributions that make up Volume XXIII of the Society's "Historical Records and Studies." The opening paper "The Torture Trail of St. Isaac Jogues," by Francis X. Talbot, S.J., traces as minutely as possible, during a personal journey made last year, the trail followed by New York's martyr saint in 1642 from Three Rivers to Ossernenon (Auriesville). Translating the seventeenth-century environment to the topography of 1932 makes a fascinating narrative. It is one which must enhance the ever-growing interest in the national shrine of pilgrimage that now marks the scene of the Saint's martyrdom. This story has an excellent supplement in another which details "The Beginnings of Catholicism in New Netherland (1609-1664)" by the Rev. John T. Conlon. In this study the inception and progress of each individual phase of Catholic life is considered in connection with contemporary conditions. Incidentally the detailed incidents of the Jogues record find a proper place. The third paper of the volume, "Gaetano Bedini," by the Rev. Dr. Peter Guilday, narrates in the author's ever attractive mode one of the historic episodes in the life of Archbishop Hughes, the visit here of the Nuncio to the Brazils in 1853-1854. The incident is a blot on the diplomatic history of the United States and a scandalous chapter in the story of American anti-Catholicism. In the report Msgr. Bedini made to the Vatican there is a remarkable grasp of conditions here and an anticipation of the remedies to be applied to ensure the necessary reforms. The whole whets the desire for the early

publication of the life of the first Archbishop of New York on which, it is understood, Dr. Guilday has been at work for some time. F. S. P.

**John Henry Newman.** By J. ELLIOT ROSS. New York: W. W. Norton and Company. \$2.75.

If there is nothing new uncovered in the latest biography of Cardinal Newman, there is a different accent placed on the telling, and a judicious winnowing from the better-known material. Father Ross regards the Oxford Movement, the campaign in Ireland, Newman's plans for a new translation of the Scriptures, his short term as Editor of the *Rambler*, and the movement for a Catholic foundation at Oxford as the five magnificent "failures" of Newman's career from which significant results are discernible in our day. Interesting and pointed parallels are suggested, indicative of the buffetings which the stout heart and open mind must suffer even in our times. The chief merit of the book is the fact that Father Ross has caught the significant events of Newman's life and has emphasized these with a vigor and understanding which his years of experience with Newman clubs have given him. The main fault to be found is that the author raises questions and makes facile assertions which could never be satisfactorily answered in so short a space. The "Grammar of Assent," for instance, is rather psychological than epistemological, and a book written two years after Father D'Arcy's "Nature of Belief" ought at least to mention his name. The author's enthusiasm for Catholic foundations in secular universities blinds him to the striking differences between Newman's England and our own country in this regard. L. S. A.

## BOOKS AND AUTHORS

**Sociological.**—A case of dual or multiple personality is always interesting to the general reading public. For the psychologist, the name of Dr. Shepherd Ivory Franz, of the University of California, is sufficient warrant for the significance of the story of Mr. "Poulting" or "Poultney" in "Persons One and Three" (McGraw-Hill. \$2.00). "Poulting" or "Poultney" was treated, with at least partial success, by Professor Franz after the patient was picked up by the Los Angeles police in December, 1929, in a dazed condition, apparently thinking himself still a member of the British army and still living in the War years. The author tells his story in this manner: "The tale to be spun here is unaccompanied by hypothesis. To the writer it seems more valuable at this time to recount the facts, whether they be behavioristic or introspectional, than to attempt to conceal them with gauzy guesses about neurograms or synaptic retractions, or to clothe them with the fashionable garments of unconscious mechanisms and levels of consciousness."

"Adolescent Psychology" (American Book Company. \$2.25), by Ada Hart Arlitt, is designed as a text for colleges. The material is well organized for this purpose, and a satisfying attempt is made to apply the results of research in mental hygiene and psychology to the adolescent period. Extremes are avoided; also some importance is given to moral and religious development, but morality and religion are left without a firm basis. Students will find the glossary a great help. A few problems for study, at the end of chapters, would have added to the value of the book.

Lovers of "Daddy Long Legs" will relish this story of a young social worker's experiences in "Mr. Gold and Her Neighborhood House" (Little, Brown. \$2.00), by Lenora Mattingly Weber. It is a judicious blending of sentiment and humor, pathos and romance. There is nothing old fashioned about it, however; we are shown life whole, as a fascinating drama of human emotions, the sublime and the ridiculous often combined. The dialogue of the children is naively profane, as it usually is in the neighborhood of a settlement house; and in other respects also, the author has kept her picture steadily before her. Here is a book which anyone can read with profit and enjoyment, but it is particularly suited to adolescent girls.

**Literature.**—The cross-section of the contemporaneous American essay, in "Essay Annual" (Scott, Foresman. \$1.00), collected by Erich A. Walter, is noteworthy. In this anthology gleaned from outstanding periodicals, Henry Seidel Canby gives us a striking estimate of Galsworthy, John Corbin reviews O'Neill's work with undoubted ability, Christopher Morley contributes an entertaining addition to our collection of Morleyana, James Truslow Adams displays his usual keen insight, while thirty-two others show a varying degree of wit and intelligence. Our sincere hope is that this anthology will appear annually.

In Dina Ferri's "Notebook of Nothing" (Bruce Humphries, Boston. \$2.00) we read songs that the heart sang when it thought that no one was listening to the outburst of its moods and feelings. Sometimes these songs employ prose as the medium of their expression; again, they flow out in poetry that is lyrical by nature and not by any measure of rule or direction. The Sieneese shepherdess, hand maimed by a fearful accident, carries her reader over valley and highland, makes him sympathize with the human and the natural in her sphere of life, and closes her diary in the hospital where suffering could not touch the sweetness of her character. The originality and the mountain freshness of the unfinished diary give a peculiar beauty and a poignancy to the "Notebook" that readers will not judge to be a book of "Nothing."

Like its predecessor, "Waterless Mountain," "Dark Circle of Branches" (Longmans, Green. \$2.50), by Laura Adams Armer, is a book to delight the hearts of children of all ages. At the same time it cannot fail to appeal to "children of a larger growth" by the beauty of its imagery and mysticism. Charmingly told in limpid and simple prose, interspersed with passages of lyric beauty, the story of the little Navaho boy, born without feet but destined to travel the rainbow trail, gives vivid pictures of the pastoral life of the Indians of the Southwest coupled with authentic knowledge of their folklore. The myths and legends are presented with reverence and authority, and the descriptions of the changing scenes of nature as they unfold before the eyes of the unspoiled child create a purifying and uplifting atmosphere. Not the least part of the book's attractiveness is the wealth of illustrations in aquatone by Sidney Armer. It is an excellent Christmas selection for young or old.

**Poetry.**—After six years of silence, the distinguished English poet, Walter de la Mare, brings the lovers of poetry a slim and beautifully bound collection which he calls "The Fleeting and Other Poems" (Knopf. \$2.50). While the book will hardly add to Mr. de la Mare's poetic prestige, still there is so much that is really lovely here that one is sincerely grateful both to author and publisher for bringing out the work. The poems are far above the average output of our modern poets; but they fail to attain the eminence of Mr. de la Mare's earlier productions.

"The Golden Boat" (Macmillan. \$1.40), by the Indian poet Rabindranath Tagore, is a collection of sketches translated from the original Bengali by Bhabani Bhattacharya. Some of them tell a brief story, others are prose poems, and some are satirical. But all of the pieces are remarkable for their beauty of diction and expression. The translation is a superb piece of work.

An anthology of verse compiled by women students of Mundein College in Chicago comes to us under the title of "Quest." It is the second volume to bear this name. The collection, considered in its entirety, is scarcely above mediocrity, for it is by far too diffuse. More careful editing would have kept quite a number of the verses from being printed. It is hoped that the succeeding volumes will be an improvement over this one.

Robert P. Tristram Coffin's latest book, "Ballads of Square-Toed Americans" (Macmillan. \$1.50) is disappointing. Since Mr. Coffin is essentially a lyric poet he seems out of place in the verses he offers us in the present volume. There are fine flashes of beauty, lines of iron strength, but there is nothing memorable, nothing of the lyric flights of Mr. Coffin's former achievements.

### The Island of Youth and Other Stories. Sing to the Sun. The Three Mustangeers.

The Donn Byrne of "Messer Marco Polo" and "Field of Honor" strides through his last volume of shorter stories, "The Island of Youth and Other Stories" (Appleton-Century. \$1.75), as potent as ever in wedding ancient material to modern presentation, romantic theme to realistic treatment, and prosaic matter to poetic style. The nervous, virile, crackling prose has not lost its vigor nor the story telling its power to ensnare the interest. He is still Othello to the reader's Desdemona, telling of "most disastrous chances, Of moving accident by flood and field, Of hairbreadth scapes—" and his "only witchcraft" a medium of English rich as a tapestry, touched with a slight brogue. The title is misleading. It suggests a boys' book. It is really a volume of nine short stories, the first and longest being the title story, in which a soldier of fortune—or misfortune—sails in search of Bimini and the fountain of youth (he is descended from Ponce de Leon) and finds it with a woman's aid. "The Great Gift" tells of a repressed love that finds an outlet vicariously. "The Gryphon" is concerned with a son and his wife and how they released themselves from his mother. "The Lion in the Street" is a mystery which we will not spoil by relating. "Superdirigible Gamma-I" is, of course, a World War tale. "Portrait of Marian Long" has to do with a contest in the heart of a painter between honor and art; and honor wins. "The Parable of a Bad Samaritan" introduces us to Rah Mir Bey, an Arab gentleman of the road sojourning perforce in land of the white man. "The Miracle of Bethesda," whose theme is love hounded to defeat by the nemesis of two pasts and the peace the two won in the end, and "A Manner of Legacy" complete the list. This posthumous offering of the great story teller shows no signs of loss of power and has the added interest of being the last of a great race.

Lucille Papin Borden's latest venture into the field of fiction, "Sing to the Sun" (Macmillan. \$2.00), takes the reader back to thirteenth-century Assisi when Francesco Bernardone was preaching the beauty of poverty. The Saint's audience was a motley one, composed indeed of the chronic poor, but also of men and women who had been bred in luxury only to find their wealth suddenly gone and themselves floundering in the midst of a "depression." The book tells the love story of Andrea, son of a merchant prince, and Vittoria, daughter of the great Doge of Venice. But the plot is so slight that the whole resembles an interesting, colorful picture rather than a novel—yet a picture every detail of which is painstakingly painted, proving that its author has made the period her own. Admirers of the Little Poor Man (and who is not?) will appreciate the very sympathetic portraits of Francis as a boy and young man, and will recognize with pleasure such incidents as the sale of the silks and the taming of the Wolf of Gubbio. "Sing to the Sun" is an opportune arrival, recalling to perplexed modern minds that, beneath her worn, dull gown, the Lady Poverty is fair.

The Western outlaw too often is confused with the "bad men," of whom Wild Bill was a well-known type. The latter were pathologically eager to shoot; the outlaws chose to ride in peace, selling their purloined stock to dealers as discreet as they. Their whole plan and objects of life led away from the bluster, bullets, and long hair with which current fiction decks them out. This distinction, often stated before, is made convincing by Will James in "The Three Mustangeers" (Scribner's. \$2.75). Though his Andy, Stub, and Hugh never lived, they become real in pages that glow with authentic, if awkward, cow-country talk. They rope wild horses and change cattle brands; they help a superintendent steal from a company which he competently serves. With the help of thieves they defeat a crook—and when at last they flee from the law, they do so without firing a shot. In short, they are kindly, muddled men who cleave strictly to a code they have grown to look upon as right. One meets their kind in the West today: reformed and untroubled so long as they stay in the county which ranks as their home.



**The Veil of Veronica. Cash Item. The Enchanted Village.**

Rome, the eternal, under its spiritual, cultural, and historic aspects is the locale of "The Veil of Veronica" (Sheed and Ward. \$2.50), by Gertrud von le Fort, a German novel capably translated into English by Conrad Bonacina. Against this significant background several modern people stand in relief. No, "stand" is not the word, for they move, they act, and above all they think—perhaps even too intensely—each engaged with a personal psychological problem; and their souls' paths cross and recross. But only in loving submission to the Church of Christ is found the peace they seek, the peace every man seeks. That Miss von le Fort has a deep insight into the complicated workings of the human spirit is witnessed by the masterful characterizations of Veronica herself, of the pagan grandmother, the neurotic aunt, and Enzo, the poet. She is keenly sensitive, also, to atmosphere and alive to every impression—nothing worth noticing is unobserved, and what is beautiful fairly glows under her pen. The description of Tenebrae at St. Peter's, for example, has a strangely haunting quality that is rarely attained but by the authentic masters of style. "The Veil of Veronica" furnishes indisputable proof that a novel can be wholly and thoroughly Catholic and, at the same time, a fascinating, finished work of art. Catholic school libraries will welcome fiction of this sort, and if there were more of this clean, wholesome literature many "best sellers" with their smutty appeal would be quickly forgotten.

In the light of the revelations that have been going on during the past year it is to be supposed that the banking system with its loose morals would form the subject matter of at least a few of the new books. Among the first is "Cash Item" (Longmans, Green. \$2.00). It has been said that "The little monkeys do what they see the big monkeys do." So Catherine Brody has woven a well-wrought story around a clever scheme of embezzlement that has been used by the not-too-honest banks. It is an exposé of the temptations that are daily placed before the younger employees of some of our financial institutions. When they see the moral code thrown overboard by the very men who ought to set them an example, it is little wonder that they, too, succumb in the end. This application of the above dictum is strikingly brought out by some of those involved in the story. There runs, like a thread of gold, a touching romance of the poor. The author is at her best in depicting the lives of those who have to struggle for a bare existence, and there are several scenes that are worthy of Dickens; some of them so vivid, such as Deena's visit to the hospital, that they will live long in one's memory. Catherine Brody has indeed dipped her pen in the bitter tears of the down-trodden, and her tale was worth the telling.

Edward Shanks, whose "Queer Street" received more than average attention from the critics on its American publication a few months ago, continues his exercises in character and atmosphere in "The Enchanted Village" (Bobbs-Merrill. \$2.00). Actually, the atmosphere is not that of the Sussex village in which the action, such as it is, is laid, and those who are seeking for the picturesque quaintness of "local color" will not find it. Rather is it an atmosphere derived from within—a mood, which he captures and reproduces on his pages. Disappointingly, it must be acknowledged that the mood is not a very difficult one, nor of any noticeable esthetic value. Mr. Shanks has the Priestly-an gift of making his characters stand out, however, by their frequent reappearances in utterly natural and familiar circumstances through the few hours that is the duration of his history, and it is this trait that makes the book easily readable. Of plot there is but little, the author contenting himself with a formula that enables him to transplant a group of Londoners into the country for an afternoon of cricket and an all-night barn dance, and he makes the most of the opportunity to deal with situations that are largely commonplace, from the coign of each of several groups. It is to be regretted that his ability to be vivid should have betrayed him into a single brief passage which appears to have no other purpose than a momentary appeal to the erotic.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

**For Motu Proprio's Thirtieth Birthday**

To the Editor of AMERICA:

I have been much impressed with AMERICA's various articles treating of Sacred Liturgy and Gregorian Chant, especially the "to-the-point" article of Father LaFarge: "Shall the People Sing the Mass?" Alas! How shall the Faithful sing the Mass when priests, catering to their congregations, wish only a short Mass? "The neighboring parish, most representative, has High Mass but three times during the liturgical cycle. Why should we have a High Mass every Sunday? The Cathedral has only a mixed quartet. Why should we have a Schola Cantorum?"

Shall the Religious sing the Mass? How many of our convents do? I speak here of mother houses, where the postulants, novices, and the more gifted Sisters reside. Where does the difficulty lie? Is it the fault of the reverend chaplain? Is it the fault of the Sisters themselves?

Many seemingly successful summer schools close with a Solemn Mass. Generally it is the last Mass sung by the Religious or lay students until the next summer session.

College students! Shall they sing the Mass? I have met many college students who have never assisted at a High Mass, much less have they ever participated actively. A Pontifical Mass is absolutely unheard of, and Vespers obsolete—something for Benedictines, Trappists, or Carthusians. In one of our otherwise representative Western colleges a glee club will practise for hours a number of worthless songs to sing in a second-rate cinema. The glee will sing on the First Friday, rendering in a slovenly manner a couple of inferior hymns, while the director with, I will say, a fair voice, will sing Schubert's or Gounod's "Ave Maria" or better "Face to Face." Is this carrying out the instructions of Pope Pius XI exhorting college presidents or deans to inaugurate courses in Gregorian Chant and Sacred Liturgy?

Shall the children sing the Mass? Children love the chant, and I know this from experience, and enjoy penetrating into the beauties of the Church's Liturgy. These children will be taught a few ditties with sacred texts. The same ditties composed by "one of our Order." The good Sisters have no time to instruct the young in the art of Gregorian Chant. I have read over some of the courses of study for our parish-school children: songs of birds, flowers, and insects, but not one hymn of merit, and as a rule no hymn at all. I will not speak of imitating the public-school system. When Mother General comes to make her visitation, "Thanks be to God" or "Thank God for a Garden" is bellowed. The word *God* appears; *ergo* it is sacred music, and Mother will congratulate the dear children for their wonderful voices and their glorious flexibility.

We are constantly reiterating the necessity and the usefulness of the Liturgical Movement, and the spread of the Plain Chant. Why does not some of this type of music appear on the Catholic Hour, coming from the metropolis of America? Does this hour help the Liturgical Movement? We hear Anglican anthems; any local Sunday school may broadcast such like, or Gounod's "Sanctus" or Bizet's hackneyed "Agnus Dei." Could we not hear a Seminary choir or the Pius X choir of Manhattanville or at least the records made by the Solesmes Monks? We heard last Sunday "When Shall My Sorrow Cease!" Oh, when shall *our* sorrow cease?

Music Commissions look well in the "Catholic Directory." Do they mean anything?

San Francisco,

(REV.) EDGAR BOYLE.

## Chronicle

**Home News.**—The Administration's monetary policy was under sharp attack from several sources. On November 18 the first was the Chamber of Commerce of the United States, which also criticized the use of public-works funds to finance business units designed to compete with duplicate existing facilities. On November 21, Dr. O. M. W. Sprague, economic adviser to the Treasury, resigned. He said that he was in fundamental disagreement with the monetary policies, which threatened "a complete breakdown of the credit of the Government," with a drift into unrestrained inflation. On November 22 the advisory council of the Federal Reserve Board (composed of leading bankers in each of the Reserve districts) went on record in favor of the re-establishment of the currency on a gold basis. If there were not monetary stabilization, they felt it would be "increasingly difficult for the Government to finance its large commitments for reconstruction purposes and to refinance its maturing obligations." James P. Warburg, New York banker and former financial adviser to the American delegation at the London economic conference, advocated immediate abandonment of the President's gold-control monetary program and the establishment of an international gold standard. The President made no direct reply to these criticisms, but on November 22, the 300th anniversary of the founding of Maryland, he said that we have foes just as obstinate, powerful, and intolerant of things we fight for today as Lord Baltimore did. He asked that we may fight as ably and successfully for the things we know to be right as he did, three centuries ago, for religious freedom in America. On his way to Warm Springs, Ga., Mr. Roosevelt had said at Savannah on November 18 that we could not cure in a year the illness that beset us for a dozen, nor restore social and economic order in every part of the nation equally and simultaneously. On November 17, he signed the hotel, paper-and-pulp, cotton-garment, newsprint, and tool-and-die codes, and granted a six months' extension of the steel industry's test period for its code. A report of the American Iron and Steel Institute showed an increase of the steel payroll under the code by more than \$9,000,000, with more than 92,000 additional workers. On November 20, the Commodity Credit Corporation announced it would distribute \$48,000,000 in loans of four cents a pound on the 2,400,000 bales of Government-owned cotton covered by options which growers have taken in the crop-reduction campaign. A report on November 12 of the first four months of the Government's fiscal year showed an increase of nearly a third of a billion dollars in internal revenue over the corresponding 1932 period. In a code to be offered as a substitute for that of the distillers at the November 24 hearing, the President's special alcohol committee proposed to establish and maintain Federal control over the distilling industry until Congress adopted a post-repeal policy. A Federal Alcohol Control Administration would

be created, appointed by the President, to supervise the code's operations.

**Soviet Russia Recognized.**—Official relations were established between the United States and the Government of Soviet Russia at 11.50 p.m. on November 16, after sixteen years and nine days of the Soviet Government's existence. Ten days of negotiations had preceded, and the results were embodied in eleven letters between President Roosevelt and Ambassador Litvinov and a memorandum. William C. Bullitt was appointed American Ambassador to Moscow, and Alexander Antonovich Troyanovsky the Russian Ambassador to the United States. To Mr. Bullitt's persistent efforts were credited the achievement of recognition. The agreement was read to the press by President Roosevelt, and covered the questions of propaganda, freedom of worship, protection of nationals, and debts and claims. The Soviet Government agrees "not to permit the formation or residence on its territory of any organization or group—and to prevent the activity on its territory of any organization or group, or of any representatives of officials of any organization or group—which has as an aim the overthrow of, or bringing about by force of a change in, the political or social order of the whole or any part of the United States, its Territories or possessions." This was interpreted by competent observers as implying the abolition of the American section of the Third International. The Soviet Government expressly agreed to permit complete freedom of worship to Americans resident in Russia, including rites in the English or any other language, and leasing, erecting, or maintaining buildings for the purpose. United States citizens would enjoy legal protection "not less favorable" than those enjoyed by "nationals of the nation most favored in this respect." The Soviet Government waived claims against Americans as the successor of prior Governments of Russia, and any arising from the American military expedition to Siberia in 1918. Views were also interchanged as to the settlement of all outstanding questions of indebtedness and claims. The agreement was hailed with joy in Moscow; and met in general with favorable reception in European countries, in Japan, and in the American press. Total American claims against Russia were placed at roughly \$800,000,000. Despite the efforts of Smith Brookhart and others desirous of large-scale trade relations, no clear program was as yet presented for financing proposed Russian purchases from the United States.

**Spanish People Reject Extremism.**—On Sunday, November 19, the Spanish people flocked to the polls to cast the first popular vote since the naming of the Constituent Cortes in June, 1931. More than 12,500,000 citizens—including the women, voting for the first time in Spanish history—were qualified to cast ballots, and figures showed that more than eighty per cent of this number actually went to the polls. Even cloistered nuns were given ecclesiastical dispensation to leave their convents to vote. The specific purpose of the election was



to choose some 473 deputies to the next Cortes, but in reality the election was a plebiscite upon the aims and progress of the Revolution. Thus the Spanish citizen was getting his first chance to express his opinion upon the Radical Cabinets that have ruled him since Alfonso fell, upon the new Constitution written by the revolutionary Cortes, and in particular upon the Constitution's provisions regarding religion, the land reforms, and the ambitions of the secessionist States. The results of the election showed an overwhelming rejection of Revolutionary extremism, a tremendous popular demand for a revision of the Constitution and for the complete elimination of its radical provisions. In fact, the figures indicated so strong a popular reaction towards the republican Right that even the left-center parties were snowed under. At the present writing the results showed 169 moderates victorious and a total of 160 members elected by the fifteen Left-center and Left parties. (Re-elections must be held in some 144 seats for which leading candidates failed to total forty per cent of the votes.) This shift in political complexion of the Cortes just adjourned (Socialist deputies, for example, were reduced from 114 to about 50) seemed to have disturbed even the Conservative leaders, and Gil Robles, Catholic and Republican standard bearer, admitting the Right was not yet prepared to govern, was reported to be making overtures looking to some form of Coalition in order to avoid the danger of dictatorship. *El Heraldo*, a Republican organ, claimed that the total Left vote would outnumber the total Conservative vote, and blamed the extremist defeat upon the disastrous split among Left leaders, and upon the enormous vote by women "not yet emancipated from clerical influence." On the other hand, a semi-official spokesman for the Vatican expressed pleasure with the moderate victory, seeing in it a popular rejection of the Government's radical policies. Particular interest attached to the election in Catalonia. Here, in the battle for fifty-four Cortes seats, the Esquerra party, a separatist group led by Col. Francesc Macià, was surprisingly defeated by the conservative Lliga. A third rebuke to the Madrid Government was seen in the impressive victory won by Juan March, who, after eighteen months' imprisonment by the Government, was chosen deputy for Majorca by 101,000 majority.

**Henderson Awaits Results.**—Prime Minister MacDonald of Great Britain announced to the House of Commons on November 21 that, while the disarmament conference was not going to be let die, "parallel supplementary efforts should now be made by diplomatic machinery." On November 22, as a result of the conversations in Geneva between the representatives of France, Great Britain, Italy, and the United States, it was decided to postpone the reconvening of the general disarmament commission from the proposed date, December 4, until after the League Council meeting in January. Although the direct diplomatic procedure which would take place during this interim was against the wishes of Arthur Henderson, president of the disarmament conference, he was now in a position to expect from three great Euro-

pean Powers just mentioned some definite draft of their conclusions when the commission should be reassembled. With Great Britain holding the decisive vote in the deadlock between Germany and France, Mr. Henderson's domestic position was strengthened since his threatened resignation, as both Labor and the Conservatives were seeking the support of the disarmament advocates at home. Chancellor Hitler's position, with regard to Germany, was strengthened by his agreement with Poland and the prevailing uncertainty as to his intentions.

**China's New Rebellion.**—In the seaport cities of Foochow and Amoy a declaration of independence of the Fukien Province was issued on November 20, and a full rebel Cabinet made a clean sweep of Nanking officials from office. It was reliably reported that the new rebellion was inspired by Communists against the wish of Japanese authorities. For a long time Japan had claimed special interests in Fukien because of the close proximity of this province to the Island of Formosa. It was reported that recently many Japanese parties had landed on the Fukien coast to conduct surveys, and that Japanese naval planes had flown over and photographed islands and harbors, ignoring Chinese protests. Realizing the seriousness of the situation, the Canton Government was closely cooperating with Nanking's military and naval forces in an extensive campaign to crush the latest rebellion.

**German Protestants Revolt.**—Over 3,000 German Evangelical pastors, in revolt against efforts of the German Christians to "paganize the Church" appealed to their congregations for a defense of Christian teachings and full liberty and independence of conscience and religion. This protest of the conservative element did much to curb the un-Christian program which the German Christians proclaimed as their goal. The Aryan clause was temporarily suspended, so that converted Jews might continue to frequent Evangelical churches. Bishop Mueller made a bold effort to win over the revolted by denouncing the program of Dr. Reinhold Krause and promised that the Nazi laws would be revoked. The case of Dr. Joachim Hossenfelder, who supported Dr. Krause and took action against Dr. Niemaeller and the pastors, E. F. Raernaw and F. Scharf, who led in denouncing the anti-Semitic stand of the German Christians, was under consideration, as the conservatives demanded his removal. It was possible that a pledge would be exacted of all ministers to support the Bible. A statement was issued by the Federal Council of Churches that the Protestants in America cooperated with the Von Bodelschwingh faction in fighting the Nazi program of subordinating religion to politics. The Catholics of Germany were outspoken in their sympathy for the protesting group on the ground that religion must not be under the control of the State. The Free Church Council, comprising German Protestant denominations outside the Evangelical Church, was assured that they would not be forced to be incorporated in the new Reich Church. Thus the Methodist,

Baptist, and the Congregational Churches would be treated as a separate unit. An order issued by the Nazi Church Council made it obligatory for all Evangelical pastors in the Schleswig-Holstein district to open and close with the Nazi salute.

**Austria Tightens Censorship.**—Dr. Richard Steidle was appointed on November 17 National Commissar for Propaganda. His first announcement indicated that the Austrian press would have to submit to censorship. Nothing prejudicial to the plans and purposes of the Dollfuss regime would be tolerated. Dr. Fritz Stockinger, Minister of Commerce, was appointed censor of all radio speeches. Chancellor Dollfuss was said to be busy with details of the new Constitution. Rudolf Dertil, who had attempted to assassinate the Chancellor, was sentenced to five years' imprisonment. In the trial no effort was made to trace the blame to the Austrian Nazis. On November 20, Archduke Otto of Hapsburg celebrated his twenty-first birthday. The event was honored by distinguished monarchists in Austria and Hungary. Socialists accused Premier Goemboes of over-friendliness with the German Nazis, but the Premier explained his policy of friendliness.

**French Parliament Convenes.**—The proposals of the Sarraut budget bill advocating economies of \$30,000,000 by reductions in salaries and pensions of the civil servants and in veterans' pensions were rejected by the Finance Commission. The Premier made a special plea to the Commission to retain the proposals, but the Commission again refused. On November 24 the Sarraut Government was defeated, the vote standing 321 to 247. Most observers predicted that "as long as the Chamber of Deputies remained in its present mood," no new Premier would be found who could organize a majority to pass the measures necessary for balancing the budget. The Hitler interview, published in *Le Matin*, in which the Nazi Chancellor was quoted as offering peace and security to France in return for equality was read with skepticism by Government officials and newspaper commentators. The latter frankly doubted German sincerity, while officials professed that it was difficult to harmonize Hitler's latest words with his established program.

**Compromise in Mongolia.**—A compromise was reached last week between delegates of the Nanking Government and representatives of Mongol princes, who had submitted a demand to the central Government for increased autonomy. For some months past news of the changed status of Mongols in Manchuria as a result of the establishment of Manchukuo had spread rapidly to all parts of Inner Mongolia and given rise to new aspirations for independence. The Japanese in Manchukuo had also shown them friendship and encouragement. The compromise with Nanking was said to have provided autonomous government for the various Mongol leagues, each to be directly responsible to Nanking instead of to the provincial authorities. Nanking also promised that all

revenues derived from Inner Mongolia would hereafter be expended for the benefit of the Mongols, and a pledge was given to cease sending in Chinese farmers to colonize Mongol grazing lands.

**School Strike in Mexico.**—Rioting broke out at Guadalajara University on November 17 when students demanded the right to govern themselves and a Government subsidy. Ex-President Calles said that he considered the disturbances caused by the clergy, to which Archbishop Diaz replied that the Catholic clergy were "entirely unconnected with the student movement to obtain autonomy in their schools." Student leaders had earlier stated that the students were of all creeds, united to obtain real autonomy for the university.

**Cuba Takes Precautions.**—The Cuban army took extraordinary precautions last week to guard against a fresh attempt to overthrow the Grau Government. "I heard rumors of another outbreak," said the army chief, Colonel Fulgencio Batista. "We do not want more bloodshed, and the best way to avoid it is to be well prepared." Further precautions began simultaneously with the departure of United States Ambassador Welles to confer with President Roosevelt. The guard about the Presidential palace was strengthened, sand bags being piled high around it, and machine guns and anti-aircraft guns put into place. Barricades were erected around all barracks throughout Havana. Bomb throwers and snipers continued their activities. Reports from Cienfuegos said that rebel bands were operating in the nearby hills. Government gunboats patrolled the coast to prevent gun running or the landing of fresh revolutionists from Florida. According to reliable sources, President Grau wrote a secret letter to President Roosevelt asking for the immediate recall of Ambassador Welles, alleging that the American envoy was implicated in the series of efforts to oust the present Government, including the National Hotel battle and the revolution of last week. On November 24, both the Cuban and American press announced the recall of Ambassador Welles and the appointment of his successor, J. H. Jefferson Caffery, Assistant Secretary of State for Latin American affairs. Mr. Caffery is a Catholic.

We have asked Gerhard Hirshfeld to write an article on Inflation. It will appear next week under the query "Is There Inflation?" and will answer "no." Mr. Hirschfeld is now the editor of "The Fact," a weekly service of news information for educators and executives.

John LaFarge will consider the alarming state of world information, under the arresting title "The Threat of World Censorship."

Francis Connolly will again take up the question of the proper subject matter for the Catholic novelist, and will answer many of his critics, in "The Catholic Theme."

"Our Lady of Lujan" and "Kevin Barry's Secret" were unavoidably held over.